exists with other small agricultural implements and tools as well 511
as with household goods, such as radios. Furthermore, the quality of 433
industrial products distributed in the small towns is well known to
be the worst [redacted]. The distribution of goods is poorly organ- 443
ized; independently operating local merchants have been forced out of
business, their shops confiscated and either closed or reopened as
State-owned stores with the former owner serving in the capacity of
clerk.

As has been mentioned in Subparagraph 1[1] there is practically 364
no plumbing system in the villages of Hungary and the absence of sewer
systems adds to the pollution of shallow wells and, in turn, to the
overall unsanitary conditions in the villages.

The recent electrification of the country has been intended 377
primarily for heavy industry and not for the individual consumer. High
tension power lines were built from 1950 to 1953 between the following
cities, mostly industrial centers:

Diósgyör	--	Ózd
Szolnok	--	Szeged
Inota	--	Tárnok
Tárnok	--	Albertfalva
Mátra	--	Nagybátony
Debrecen	--	Téglás

1 [see cat. 116, pp. 148-149 -- Analyst]

9: Eppstein S-4 (no date) 1945 EC1 Hungary EC1

of some importance; but there is nothing in Hungary approaching a continuous industrialized belt or a 'Black Country'.

The Hungarian towns outside Budapest have not much to them. A few of them, particularly in West Hungary, have some nice old buildings, dating from the seventeenth and eighteenth centuries. Most of these towns were founded by German immigrants, and the population of them still spoke German until recent years. But in the main the Hungarian provincial town is a small, sleepy, rather slatternly place, which is still very much a part of the surrounding country. In the very centre there will be a few public buildings, a church or two, perhaps a hotel and may be a modern block of business offices. But in the side streets all the houses are one-storied, many of them standing in little gardens. The real centre of every town is its great market-place, in which, most mornings of the week, peasant women squat on the ground, surrounded by piles of fruit and vegetables or geese and poultry with their legs tied together. Once a week there is a larger market, to which the peasants come in from the whole countryside, distances of ten, fifteen or twenty miles. Then the whole square is packed with them, and with the little stalls on which the shopkeepers spread out the cheap goods, cloths, haberdashery or household implements, which they sell to the peasants. The real business of the week is done on market-day in the market; the peasant rarely enters a shop.

THE CAPITAL. Budapest was, so far as Hungary is

10: Viski E-4, 5 (no date) 1932 EC1 Hungary EC

Girl markets

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583 Marriegeable girls — in a literal translation from the Hungarian «girls for sale» — were always plentiful in Hungary, and there is no lack of them at present either. There have always been girl markets, and there still are to-day, although one Hungarian man could only buy one girl, even in ancient times, at least according to the rules and laws which prevailed in those days. In speaking of girl markets, we naturally do not think of genteel balls and other social gatherings and opportunities of meeting people; but of the markets and fairs where the common people had a chance of getting acquainted and where in olden days the purchase of a woman was made as quickly as that of any other desirable object.

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563 Especially in those parts of pre-Trianon Hungary which were inhabited by different nationalities there have been, and perhaps still are, well known girl markets. After the devastations of the Mongol raid and the Turkish occupation, Southern Slavs and Roumanians poured into Hungary from the Balkans and Ruthenians came in from
[361] Galicia. These newcomers mostly settled in families on cleared patches of forest land, and down to our own days they hardly ever formed real villages. This was especially the case with Ruthenians and the Vlachs. The inhabitants of these scattered settlements hardly ever came into touch with each other; at the best of times just the
443 nearest neighbours knew one another. Once or twice a
583 year they gathered to exchange goods and therefore arranged a market. These markets were also opportunities for getting acquainted. The «popa» (their priest) was also near at hand and the lad who, besides the many attrac-

443 583 tive goods in the market, also found a pleasing girl, had not far to go for a holy man who would tighten his rosary and give them his blessing.

An Alpine group of the Transylvanian Vlachs, called «Móc», held once a year, at the beginning of the summer, a market of this kind on top of a mountain called Gaina. The «Móc» lad asked the girl whom he thought attractive whether her Alpine horn was for sale ; if she answered that this was so, their agreement was made ! In the country of the Ruthenians, who lived under similar conditions, a girl market was held three times a year at Krasznibrod. Here the matter was settled even more rapidly. If the lad was attracted by a girl, he rushed up to her with the cry :

Pod do popa
kdi ti treba hlopa

and literally dragged her away. Not home though, but to the «popa» of the nearest monastery, where the priest immediately legalized this mild form of kidnapping. The Serbs, who had settled in the Southern parts of Hungary which the Turks had badly devastated, had a well known girl market in Zombor in October. Here the lads and the girls formed a large circle for the Kolo dance ; a few pipers were hard at work in the middle, and relatives of the lads also stood in the centre. After a careful inspection the parents offered the girl of their choice an apple with a silver coin in it. If the girl accepted the apple, the engagement was made.

We mention the girl markets of Hungary, though they were not Hungarian in the sense that the people taking part in them were Hungarian. In very ancient times Hungarian girl markets must have existed, and in these probably very similar customs were fashionable, these however have not been preserved for us. In some parts the authorities stopped these gatherings, for instance the girl market of

443 Krasznibrod has already been prohibited in the 18th century.
583 The name is practically all that has survived of the Hungarian girl markets, which to-day are, in reality, simple markets or fairs.

The memory of a Szekler girl market, which used to be accompanied by the ringing of angel bells, is still alive. The sound of the bells alone was angelic, the people who rang them were far from being snow white angels: they were black faced gipsies, who held a bell and cattle-bell market in the same place on the same day. Of course with the bells the gipsies also brought their violins and their pipes, so there was music and naturally fights as well, since no market or fair could be imagined without them. The authorities stopped this market too.

In olden times a Hungarian market lasted several days, sometimes quite two weeks, and the Sundays were called the «girl market days», as on those days everyone had time to go to the market; and go they did, especially the young people: the day never passed without dancing and amusements. There are certain Hungarian markets which in memory of old customs are called girl markets to this day.

443 Hungarian markets are generally counted as holidays.
527 Those who go to the market, dress in their most beautiful clothes, and in some places the mothers carry a whole wardrobe for their marrigeable daughters. The girls change several times a day, as a Matyó bride does at every new tune. At almost every Hungarian market there is a chophouse and an arbour, there is feasting, music, dancing and naturally acquaintances are made. Thus more or less every market, even every fair is at the same time a girl market.

443 In summer time the great cart camp of a market or a fair is a very interesting sight. The multitude of buyers and sellers or fair visitors spend their nights there, as the markets or the fairs last several days. Varied national costumes

443 from all over the country and the last heralds of some ancient profession can be seen at these gatherings. Such is the market on the ourtskirts of the town of Debrecen, which is called the «Freedom of the Hortobágy». Here we meet especially interesting characters of the great ancient Hungarian profession: pasturing. We can enjoy the kaleidoscopic vision of a great cattle market. It is staged on the ancient pasture, around us is endless plain, above us the sky, limitless like the sea, with the enticing waters of a Fata Morgana shimmering on the horizon . . .

Initiation of young men and the forming of long lasting friendships

881 Certain details in the initiation of young men remind one of guild customs. It is by no means impossible that the young peasants borrowed a few customs from the guilds. Certain things they imitated externally, and they also put their own «laws» into writing, in one place as early as 1702. These «laws» deal primarily with the obedience due to the leader of the young men, the «arbiter of the village»; and with the rules of good manners. The strict rules of the guilds also extend to such matters, but their primary object is to guard themselves against bunglers, to further their own interests and to examine the knowledge of the person up for initiation. The society of farming lads has no such aims. Their initiation means no more than the recognition that someone has grown up; the appreciation of the fact that the boy has become a young man and that from then onwards he has a right to visit girls, take part in dances and have a share in all those things which are traditionally due